

# THE MANIFESTO

MAY, 1897.



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# The Manifesto.

PUBLISHED BY THE SHAKERS.

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Vol. XXVII.

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No. 5.

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## THE SHAKERS.

### ITEMS OF DOMESTIC ARRANGEMENT.

*By Henry C. Blinn.*

NOW that we have made extended remarks on the religious side of Shakerism, a few items in regard to their social order may not be out of place.

We readily admit that the Shaker Community is a peculiar organization, and that the people to a certain extent have chosen to keep themselves separate from the general order of society. This is in accordance with their views, and seems perfectly consistent, as well as in harmony with their religious experience, as it affords advanced privileges in all that pertains to their religious and secular life, and yet it has not a shadow of unpleasant seclusion or dislike to mankind.

It may also be very natural for those who are not fully acquainted with the Community to wonder how the Shakers live,—what food they eat; how they manage their domestic affairs; and in fact, whether they do live like other people.

A Shaker family may contain ten, twenty or an hundred persons, and by their system of Christian fellowship maintain a united interest in the peace and prosperity of each other and work industriously for the temporal support of the whole family. By adopting this system of religious belief, and organizing a home so distinct from the homes of Christians generally, it has at times aroused those of an inquisitive mind; and while wondering, they have supposed many things, guessed many things, and then asserted many things

that never existed only in their own fertile imaginations. This wondering becomes contagious and hence our willingness to illustrate the social side of the many little affairs of community life.

The Shakers have consecrated to God all their time, with all that they have or may have in possession. Their lives are then given for the good of humanity, agreeably to the testimony of Jesus, the Christ, as found in the New Testament. Some have gone so far as to assert that the Shakers neither read nor believe in the Bible. A more correct statement would be made by saying,—But few of any class of Christians can be found who have given closer attention to the reading of the whole Bible, or encouraged the study of it more fully, among those of all ages, than have the Shakers. The war of words that has arisen over the plenary inspiration of the Book, is of about as much value as the chaff that is blown away by the wind. Christian pugilists and active infidels are readily found on every corner who enjoy the opportunity of giving vent to their pent-up zeal. Neither party cares a straw whether Saturday or Sunday is observed as a day of rest, but make it more of a matter of "might over right."

The Shakers believe that the Bible is the best inspirational record of the doings of God's peculiar people in all ages of the world. That it contains wonderful revelations through dreams, visions and trance inspiration, and abounds in prophetic knowledge. To study the Bible that we may walk more in harmony with God's law for the best good of humanity, is of much more consequence than to champion the Book because of sectarian influence. It is quite common to be asked,—"How do you settle difficulties that arise between individual members of your Society?"

In a Christian Community the members must be governed by the spirit of Christ. The contract which has been signed by those entering the Society, and the Rules and Regulations of the Order, which are for the same purpose as the by-laws of other societies determine quite clearly the course that must be taken by each member toward every other member. To injure another person by word or report or by deed produces disunion, and the trespass must be corrected by confession or acknowledgement. The correct government of the mind is an essential Christian discipline, and to be able to maintain a gospel relation, a good union and fellowship must be sustained. No member has a right to trespass upon the privileges of another, and if this is done, either carelessly or willfully, an apology must be made, or it should be made a subject of confession.

As there are some sixty or more Shaker families in the United States, and as these families are in a liberal degree quite independent of each other in their domestic arrangements, it would be about as difficult to write concerning them as it would be to write of so many individual families in any village. The directors of these Communities generally designate the time for rising in the morning and of retiring to rest at night, and yet this may be so

varied in many ways, for the aged, for the infirm, for those deprived by special cares, and for the little children, that it can not by any means become a fixt rule. The custom of rising and of retiring becomes so much a matter of habit that "Poor Richard's" advice is readily accepted,—“Early to bed and early to rise.”

A class of people who retire at midnight or even later must also rise late if they are to obtain sufficient rest. The hour for breakfast, dinner and supper are determined by each family as may best suit themselves through the different seasons of the year. In the preparation of food for the table no special rule can be carried out unless all should agree to a certain kind of diet. In the several villages may be found a variety of classes, and some of these like good Bible students follow the counsel of St. Paul ;—“Whatsoever is set before you, eat, asking no questions for conscience sake.” Others having entered the ranks of the Reformers anticipate a brighter future for both soul and body. Swine's flesh is not eaten in any Shaker family, and indeed, no consistent Bible Christian would make use of it. Eating and drinking have become largely a matter of taste, and “every man must be fully persuaded in his own mind” what is conducive to health and happiness.

Coffee of many varieties and tea of many shades are used in the several Societies, but I have never heard of a Shaker who reacht the half dozen cups that Carlyle is said to have taken. In connection with eating and drinking, so essential to the health, comes the general care of the body. This is one of the great blessings of God. The air we breathe ; the food we eat ; the garments we wear and the rigid cleanliness we maintain, should all be intelligently reduced to practical usefulness.

Every family of Shakers keeps a herd of cows and manufactures more or less butter either for use at home or for the market. Since the introduction of the silb and the raising of ensilage, the farmers have been able to increase the number of animals kept during the winter season and since the introduction of the separator, several families have availed themselves of this wonderful machine. The Ferguson and the Cooley creamers are also in use, and some still retain the pans and the accompanying rack.

Carlton, in his journey around the world, found the boys and girls in every country, just the same as those that he had left in his own home. They can no more avoid running and jumping and sliding, and laughing than they can avoid breathing, and it is well that it is so. The children of a Shaker Village can not be other than children. God bless them and their active, well-disciplined and joyous life. No system of religion will ever be able to drive out the fun that bubbles up as naturally in childhood, as the water from the spring. Age will bring the burdens of a more mature manhood and womanhood and then the duty to God and the responsibilities before man will fill the mind and bring burden and care.

Some who have written about the Shakers must have been somewhat dis-



ordered, as their articles have been so sadly distorted, or as Samantha says, "they must be meaner than pusley." The Shakers are very much like the inhabitants of the section of country where they reside. Their general cultivation and customs, habits and manners if better in any degree, must be made so by conformity to the mission of Jesus, the Christ. To read the third chapter of James occasionally will have a very salutary effect upon the mind for reading or speaking.

I think it would be the exception to find a Shaker family that was not well supplied with reading matter, either in books or papers, or that did not understand the general topics of the day. In some families, even the children in common with others, have the active events of the day read to them from a daily paper, while they have ample opportunity to acquaint themselves with other forms of literature, if they so choose.

(The End.)

[Thoughts suggested on receiving an ivy leaf from Westminster Abbey.]

### AN IVY LEAF.

By Annie R. Stephens.

As clings the ivy unto ruins old,  
 So to my heart fond memories ever cling,  
 Adown the aisles of years, faint, distant voices ring,  
 I pace again that spectral silence cold,  
 See cenotaphs and urns and arches bold.  
 The chancel-light reveals each cloistered thing,  
 The sacred shrine of prophet, bard and king,  
 A treasure-house of riches manifold.  
 And so I tread the vast sepulchral gloom,  
 'Mid trophies proud that chronicle high fame;  
 The dust of kings that lies in sculptured tomb  
 Shall vanish, and forgotten be their name;  
 But those who spoke for God, we all adore,  
 For kingly souls shall live forevermore.

Mt. Lebanon, N. Y.

### TO THE CEDARS OF LEBANON.

By Aurelia G. Mace.

"The Lord is in His holy temple; let all the earth keep silence before him."  
 "His foundation is in the holy mountains."

THEREFORE, "my heart is inditing a good matter." It is of the  
 "Mount Lebanon Cedar Boughs." A book the literature of which is of  
 the highest type; gems of poetic genius, written by the Queen's daughters



whose clothing is of wrought gold. By them it is dedicated not only to the household of faith, but to all souls in the wide, wide world.

They are boughs from the Cedars of Lebanon. The trees are still there, waving in grandeur and beauty. They are poems sent forth to enlighten and educate and to make manifest the intellectual power that has been attained in the spiritual, communistic life.

Under no other condition can a door be opened for such a pure and refined education as that gained in the home that has been prepared, whose foundation is in the holy mountain.

Here in this favored retreat, minds have been disciplined until sordid desires have been subdued, selfishness destroyed and the animal nature overcome. From this altitude they look upon the children of men, ever ready to lend a helping hand to draw them up to the higher and purer life. It is to this cause they give their strength from day to day. But as they give they renew their strength from the overflowing fountain of God's love. They walk and do not faint,—they run and do not weary.

Here also is found that mine of intellectual wealth from which these Cedar Boughs have emanated. We read one poem,—it is beautiful and we want to call your attention to it. We read another,—it is equally good; and so from the beginning to the end of the book.

The Mother in the Diety is here made manifest. The Mother in the New Creation here stands in her place. The virgins that follow her are brought unto the King in raiment of needle-work. With gladness and rejoicing they come, for grace is poured into their lips. They ride prosperously, because of truth and meekness and righteousness.

Thus the Cedars of Lebanon wave in majesty, distilling dew and sending forth 'Boughs' for the healing of the Nations.

The Daughters of Zion have arisen to thresh and to beat in pieces many peoples, and they will "consecrate their gain unto the Lord and their substance unto the Lord of the whole earth." Amen. Even so let it be.

*Sabbathday Lake, Me.*

## RIGHTEOUSNESS.

*By Joanna J. Katme.*

"HANDS at work and heart toward God," was the injunction given by Mother Ann Lee, the founder of our Order. To the faithful observance of this exhortation by her loyal followers, our Church owes its successful establishment, its maintenance and its power. A practical application to the daily life of the principles embodied in these two simple sentences, has proved to us that one is not without the other in securing satisfactory results.

Perchance some might claim that the first requisite of material success is

in putting "hands at work" without being supplemented with "heart toward God;" but would not the elements of selfishness bear away in this way? With the heart fixed upon God and sustained by godly principles what can not a Christian or a body of Christians achieve?

During the lapse of a hundred years has the Shaker Church stood successfully upon this combined temporal and spiritual platform when looking to God for direction and sustaining power. Called, as we have been, to share in the communal blessings with which a kind Providence has so signally favored us, it becomes us to offer our best gifts in deepest gratitude.

To those who leave the order of generation, is granted the privilege of becoming the children of the Resurrection, and according to their several abilities such are responsible that every consecration be made in view of the best improvement of time, physically, mentally and spiritually considered, and thus enhance in a three fold measure the welfare of our home as well as the comfort of its devoted members. Without a conscientious regard for the performance of every duty, personal and selfish interest would be inclined to rule and the higher spiritual law of communistic principles be lost to view.

In the time of the Apostolic church St. Paul commanded "that if any would not work neither should he eat." He further states, "We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies; now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread."

Who is there with much experience in life that has not realized the train of mischief and even crime which follows in the wake of the idle and thoughtless individual unemployed with hand or heart in some honest, and consequently worthy occupation.

The question often arises,—Are there not some of the present day who might profit by St. Paul's advice? That there is a diversity of gifts in every church is very true, and every one who improves these various talents for the good of the whole is personally benefited and blest to share the hundred-fold advantages of a Christian, communal home.

*East Canterbury, N. H.*

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## MOTHER ANN LEE.

*By Sadie Webber.*

THIS day, March 1, 1897, we commemorate the one hundred and sixty-first anniversary of the birth of Mother Ann Lee. To a humble home, in England, she came, and tho her parentage, was the most common and lowly we know her life work has been no common mission. Many incidents may be compared with the life of Jesus. Her lowly birth,—was he not cradled in a manger? Her religious fervor and conviction, both for her own soul, and for humanity,—and greatest of all the freedom which she brought

to woman. Whether it is recognized as a truth or not, by the world at the present day, the foundation stone of the great "Woman's Rights Movement," which agitates the minds of so many, was laid in the gospel work of Mother Ann Lee. It began in America, more than one hundred years ago. At the age of thirty-four, Mother Ann was recognized as standing at the head of our Church. Her Ministry was wrought out through the deepest tribulation; and through mental and physical suffering she obtained the just title of "Mother." Indeed the mother spirit was ever manifest with her. At one time she said, "I only chasten you that I may bring your souls nearer to my soul." No reasoning mind can doubt that her ministrations were from God.

Never has a woman been ordained for so divine a mission. Many have come like wolves in sheep's clothing, declaring themselves to be the Christ, but inevitably their purpose has been traced to some selfish design. Not so, our Mother; as the years have rolled by, her name has grown brighter and more exalted. Let us speak and live in honor to her name, as she taught that "Those who voluntarily take up their crosses in this world, and faithfully endure to the end, will be bright and more glorious than will other souls, they will be kings and priests unto God." With this beautiful life before us, we can but exclaim;—

"O my Mother, my blessed Mother,  
Her name to me is dear,  
I'll praise her name, I'll spread her fame  
And kings and priests shall hear.

*Enfield, N. H.*

## WATCHMAN, WHAT OF THE NIGHT?

*By Hamilton DeGraw.*

"I see a light,—a light on the distant horizon,  
Its rays illumine the path of the pure  
And betoken the coming morning."

HOW many anxious souls have askt,—“Watchman, what of the night?” and have heard the answer, but through human weakness impatiently inquire, When will the morning dawn?

An editorial on the labor question in a metropolitan journal commenting on the fact of there being over one hundred thousand idle men in that city who were looking for work; willing to do whatever they could to earn an honest dollar to support those dependent upon them asks, “is there not something wrong in our civilization when it is possible for such conditions to exist?” and questions “where is the remedy?”

It is not difficult to see that something is wrong for like a ghostly shadow it haunts human society by day and is in their visions at night. But the remedy! Ah! like a mathematical problem it is easy enough after the solu-

tion, but at present the bare suggestion of starting a movement which would be expected to change existing conditions is sufficient to brand the originator with the epithet "anarchist,—enemy of society,—let us crucify him."

Selfishness is the foundation of this condition. We quote from an agricultural journal. "The prospects for the American farmer are brightening." How? "Failure of crops in Europe and famine in India." There must be something wrong when Christianity for two thousand years have been seeking to incorporate the Divine principle of the brotherhood of man into the life of the races that claim to represent that faith; and they rejoice in the affliction of their fellow-beings if it replenishes their own coffers. By a false interpretation of that doctrine it has been made to represent and sanction a system of life that is at variance with its precepts. This arises from the undeveloped state of the soul; but as it advances and comes to a more perfect understanding of its true destiny and realizes that the law of reaction is such that if one portion of the human family suffers the rest through sympathy must also suffer no thought but the desire to help those in need will urge them to action. Whittier has truly voiced the sentiment of every one who believes in human progress,—*"We only know that God is just and every wrong shall die."*

Fear oppresses society with the thought of the conditions that may possibly exist in the transition from the present social order to the new, and it acts as a barrier to prevent the inauguration of a reform movement. That fear should be groundless, for with an honest desire to remove the conditions now existing would come the knowledge by which it could best be accomplished.

The presentation of ideas to those who can not accept them and intelligently realize their obligations is casting pearls where they will be trodden under foot. President Lincoln when urged to issue his emancipation proclamation said, "not yet, the people do not understand and will not accept it at present." Those who have received that spiritual unfolding which places them in the vanguard as the true leaders of the people; while realizing the necessity of educational labors are cautious to know that the soil is prepared before the seed is sown. The adage to "strike when the iron is hot," is applicable to the present. When conditions are properly adjusted and the soul has been enlightened to that degree that it can understand advanced truths, then will the light break upon the world.

The unification of thought in religion and politics that is actively engaging the attention of advanced thinkers, while it may not be possible on the lines they have drawn, to remove the barriers which produce the political distinctions of the world, yet unity can and will be accomplished and the comprehension of the divine ideal toward which human life is traveling will be realized; but in the details there will be harmony in diversity. Observed from different positions the goal appears to each school of thought on the direct line of their vision, all others varying in different degrees from that; but as they

advance, the diverging lines become less and all will reach the same goal. The growing interest in arbitration for settling international difficulties is proof that one more ray of light has penetrated the darkness and is announcing that day "when the war drum throbs no longer, and the battle flags are furled." The terrific forces that the human mind is developing to carry on offensive and defensive warfare may be a factor in the accomplishment of this result. Racial distinctions which are produced by climatic conditions will remain a permanent factor; but those barriers which are the product of man's inability to grasp the truth of the brotherhood of man will, through divine evolution be removed as he grows to a more perfect understanding of the higher law.

*Shakers, N. Y.*

## ERECTION OF THE SQUARE HOUSE.

*By Eunice Bathrick.*

SHADRACH IRELAND came from Charlestown, to Harvard, Mass., and became a convert to the "New Light" doctrine of the then famous George Whitefield. He was a most powerful preacher, and his influence pervaded cities, towns and villages in the Northern and Southern States, from 1740 to 1770.

He visited England, his native country, several times, and finished his earthly course at Newburyport, Mass., Sept. 1770.

It appears that Shadrach Ireland became a convert to Whitefield's doctrine and entered upon the service of spreading the doctrine with increasing light, in and about Boston, which gave displeasure to the different orders of religionists of the day, in that vicinity. His denunciation of the dead state of religion among the Orthodox, could not be endured by them; hence they were aroused and went legally to work to have him arrested, alleging that he had blasphemed God and that his tongue should be bored with a hot iron. Being apprised of their design he fled to Harvard, where some of his converts lived, who gladly received and secretly entertained him.

It seems that his opposers had some pretext for the course they had taken as he said he had been called of the Lord to forsake his wife and family and join himself in spirit to another woman, professing at the same time to live a pure life.

Shadrach, finding it unsafe to return to his former place of residence, continued to find protection with his friends who lived in Harvard, which at that time was a thinly inhabited part of the town. It seems he had other disciples in more distant localities, even to the distance of fifty miles. His people gave evidence of their love and respect for him, as it appears they soon learned his place of retreat, and united in building him a house.

A wilderness spot was sought out and a building erected by a united gift,

six furlongs from the house of Isaac Willard. This house was large for that day and had a square roof. It was called the Square House and was built in 1769. The timber for the frame was cut on the farm and the work performed under Shadrach's directions. Some of it was done by his own hands, as he was by trade a carver and joiner.

Here the standard was erected and Shadrach's people gathered to hold meetings. Samuel Cooper and his family moved into the house with Shadrach. His spiritual companion remained in seclusion till his decease, a term of ten or eleven years. None but Shadrach's followers knew that he resided in the town. The Northwest chamber was his workshop. In this room was a bell, and the cord extended from it to the kitchen, so that when strangers entered the house he could be notified to keep silent. He also had a very contracted staircase, extending from the cellar to the lookout that was built upon the roof. This staircase went up by the west side of the chimney so that in case of danger he could flee to the lookout and see who was on the premises.

His followers often visited him for instruction and those of his disciples who were of the most moral and virtuous class bore the cross with him. At this time it was evident he was clothed with the true spirit that he might prepare a people for the work of final salvation which he had already commenced. Mother Ann Lee saw this place and people in vision before she left her own country, and then believed she would be led to the spot in God's own time, which was fulfilled in 1781, but not until after the decease of Shadrach Ireland. Altho he lost his rectitude, some of his disciples remained true and were ready to embrace the testimony of Mother Ann and the Elders, when it was opened to them.

Shadrach testified that his body would never die: and this belief was shared by his followers, but it appears he was mistaken, for some time in the year 1779 or 1780, he left the mortal form something in the following manner. On the night of this event he walked the floor in great distress of mind and groaning deeply, said;—"I feel the wrath of God." In the course of the night, Abigail Lowgy called a Sister to bring a light, which she did with haste, but when the Sisters arrived his spirit had departed.

Shadrach had said,—“If I should die, I shall rise again on the third or ninth day.” Accordingly, at a suitable time for interment some of his followers prepared a tomb in the cellar of the house, in which they placed the remains. This place was bricked up and a board placed over the top. In this the body remained until it became offensive, when it was removed. It was taken by Abijah Worster and David Hoar to a corn field about forty rods south-east from the Square House. Several hills of corn were removed and a grave was made. After the burial, the corn was replaced to prevent all knowledge of the interment. This remained a secret for some time.

*(To be continued.)*



*How Would a Union of Church and State  
Effect our National Liberties?*

*By Catherine Allen.*

UNDER the present development of the race, that which we understand by a reunion of Church and State would prove disastrous to our national and individual liberties and rights, because it would inevitably give control to the strongest religious party, which in our nation, is the Roman Catholic,—the best organized and most powerful religious association of which history gives record.

The religious sentiment and the love of power, are the two strongest factors in human nature. No matter what the beliefs or enlightenment of a sect or body of people, there would always be danger in making it possible for these two factors to combine and serve each other. If Protestants were as powerful a body as the Catholics, their denomination in the affairs of State would be equally objectionable. In either case the union of civil with ecclesiastical power would mean the loss of free speech and free press;—the warping and narrowing of all educational efforts, public and private, to the standard of creed-bound minds;—the conversion of all thoughtful people who have not the courage to endure physical torture into hypocrites and slaves, for a legal creed, must in the nature of things create these. Its tendencies are to stupify the conscience, and stultify all the diviner qualities in humanity;—to wither genius and paralyze every progressive movement. In short no influences are so powerful, no tyranny so oppressive and destructive to the highest interests of the race, as supposed religion backed by unlimited political power.

*Mt. Lebanon, N. Y.*

TWO PILGRIMS.

*By Frederic M'Kechie.*

"THE Way of the Crown is the Way of the Cross"

The sad Pilgrim sighed, as he trod a strait Way.

For his sore-stricken soul was still heavy with loss,

And his gaze on the ground, saw each thorn where it lay.

But the glad Pilgrim said, with a light in his eye,

"Nay, Brother, not so: look thou up and not down!

From thy house upon earth, see thy Home in the Sky,

The Way of the Cross is the Way of the Crown."

*Mt. Lebanon, N. Y.*

A PERPETUAL calm, would hinder the fructification of flowers. Let this console us under sufferings.



## THE MANIFESTO.

MAY, 1897.

## OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to  
HENRY C. BLINN,  
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Mer. Co., N. H.

## TERMS.

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## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

March.

	Thermometer.	Rain.	Snow.
1896.	26.5	4 in.	5 in.
1897.	33.	2 "	8.25 "
Highest Temp. during this mo.	56.	above 0.	
Lowest	"	"	0 "
Number of rainy days	"	"	4
" " snowy	"	"	7
" " clear	"	"	10
" " cloudy	"	"	10

April, 1897.

THE wheels of time keep steadily revolving, and bucket after bucket empties its contents of good or ill upon earth and its inhabitants. Vice and virtue; health and disease; accumulation and dissolution; prosperity and adversity; stability and fickleness; sunshine and showers; placidity and tempests; peace and anxiety; life

and death; et cetera, follow each other alternately, in close proximity.

Human plans and projects, generally, have their ephemeral existence which are soon displaced by other novelties to be equally short lived. Even human compacts and organizations are subject to birth and dissolution. Religion has its ebb and flow. Progression is the ultimatum of the human race in all things essential to its proper development in intellectuality, morality and spirituality. The ideas of one hundred years ago will not supply the necessary aliment for the present time. People are not content to travel or live in the old-fashioned way. They must be propelled by steam or electricity on land and water. Their living must be of a superior grade than satisfied our ancestors. Business must be done by telegraph and telephone, seemingly, the world over. Shorthand displaces the old and slow chirography. The go-ahead spirit is full of invention and push.

Once upon a time a man of eminence advised young men to go West; now they are advised to go South. Some of both sexes are acting on the latter advice, and are going South. The Shakers have imbibed the spirit and have gone to the peninsula of Florida and according to their report are doing well. Like all new enterprises, one class advocates the undertaking, and another class objects to it, chiefly the class who have never been there. Those of our people who have been to the location speak in glowing terms of it. Sister Elizabeth Sears, Mar., 20, in company with Brother Benj. Gates, started by railroad, for Olive Branch, Fla.

I am an advocate for Florida, and if the way would open I should soon be there. I am far from pressing any one to go there that does not wish to; neither would I deter any one from locating there who desired to, when proper preparations were made to receive him. Those who prefer the cold northern snow and frost to the sunny South, by all means let them enjoy it to their heart's content.

Calvin G. Reed.

North Family.

April, 1897.

To the majority of Nature's worshippers spring offers the most beautiful and varied themes for admiration. Now that the opening promises of the year are before us we take the same delight in our surroundings as the seasons come and go and exclaim, "Beautiful for situation" is Mt. Lebanon! her hills are crowned with majesty, her valleys rich with beauty and blessedness. Our Zion is like unto Jerusalem of old when her people awaited with anxious hearts the coming of the Savior.

And so we wait, hoping through faith love and good works to make ourselves worthy of the day that is before us. The times are according to the prophecies, therefore we should be ready to perform our labor willingly, trusting to the Hand that hath led us thus far, to deliver us.

The work of the season is being hurried by devoted hands and we are glad to write that our Brethren, as they have for many years past, will do with less and less hired help. The hiring system is a menace to every grade of society, and especially is it so with those who have a high understanding of the law of love and truth. Through the consideration of our Brethren we have found a long and welcome releasement from the care of hired men and now await the time when all our lands shall be tilled by consecrated hands and none other.

We are contemplating re-flooring and wainscoting our large dining-hall which has become much dilapidated through use and old age. Brethren and Sisters each furnishing half of the necessary funds. When it is finished we would like to invite all the members of the household of Faith to a union feast,—but must not hope for the impossible.

On the first day of April the last inhabitants of the Canaan family bade farewell to their old home, made sacred to many by memories of a long life of devotion. We trust that in the fertile valley of the Connecticut they will take up the threads of experience and find new life and love

in their accepted home, where some of the worthiest of our forefathers and mothers lived, suffered and died. Our united prayers for every good gift have followed them and shall continue.

May peace rest on our banners, and prosperity attend the labor of our hearts and hands, is the wish of each for each, extended through the hand of the writer.

*Cora C. Vinneo.*

### Shakers N Y.

April, 1897.

WHILE writing, the merry notes of the robin and bluebird greet me with the announcement that spring has come. For the last month the greenhouses and hotbeds have been brought into requisition for starting early vegetable plants.

The report of George H. Baxter on the anniversary of Washington's birthday was interesting. The observance of those days which remind us of the lives and deeds of the great and good who have honored history's pages is beneficial; for "lives of great men oft remind us we can make our lives sublime."

It is a beautiful coincidence that the two most prominent names in American history have their natal day in the same month. Washington and Lincoln are associated as the founders of the hope of the world, and the liberator from the thralldom of the dark ages. It is pleasant to share in the benefits that have come from the labors of such souls, but also to be willing to suffer that the truth may prevail is another question. Wherever the Divine Spirit may lead, may we be willing to give all we have to God and his blessed cause.

That there is an indwelling spiritual force able so far to triumph over the physical as to heal its infirmities is well known to those who have been privileged to enter that spiritual temple and partake of the fruit of the tree of life. Why it does not at all times come as a healing power we can not answer but the many manifestations of that gift which have been record-

ed in history and revealed in our own Church prove its reliableness. That there will be a revival of that power is our prayer.

*Hamilton DeGraw.*

### Enfield, N. H.

April, 1897.

WELL may each mortal be termed a miniature world, embodying all the elements of the universe, affected by the magnetic current of others. The governing power of each human world should be Truth, and its resources of good should be dealt out by the hand of Consistency. In taking a retrospective view of the world within, we see intricate boundary lines separating the good from the evil. We recognize streams of love which refresh whomsoever they feed or forces so soiled with the mud of passion, that pollution is the natural outgrowth. Beautiful with mental flowers of holy thoughts that refine life or darkened with poisonous germs of evil. These elements combined with ore of nature, are the portable merchandise we give to each other in our daily intercourse.

It is the Christian's duty to so rid himself of evil that he gives to his fellow-beings only the purifying fruits of truth and justice. To do this a knowledge of human nature must be acquired and society's best interest be at heart.

"For the wrong that needs resistance,  
For the cause that needs assistance,  
For the future in the distance,  
For the good that we can do."

We have had the pleasure of entertaining Sister Martha Wetherell of East Canterbury, for a few days in March. We hope that more of such pleasant visitations will transpire during the year.

Maple harvesting is in full operation and present prospects bespeak a good yield.

We hail with joy the pleasant chirpings of the robin redbreast as his cheery song floats out upon the morning air.

Altho the cold season has not been unusually severe and general health has pre-

vailed in our Society, still we are ready to sing,—“Winter, adieu, your time is through.”

*George H. Baxter.*

### Shaker Station, Conn.

April, 1897.

THE Brethren and Sisters once forming the Canaan family, near Mt. Lebanon, have all reached this place and are comfortably situated in their new home.

We are busily engaged in laying the foundation for our new barn, which will take the place of the one that was burned last January. The oversight of the work is quite a burden on Elder George Wilcox, and yet he carries it quietly and patiently, for the good of the Community.

Spring time has returned to us, and is spreading for us a lovely carpet of green, and also sending to us the many little birds of song.

*Sophia Copley.*

### East Canterbury, N. H.

April, 1897.

WHAT wonderful changes have taken place within the space of a few weeks. At the time of our last writing, snow-storms and snow-drifts were the order of the day. Now, the snow-storms have given place to April showers, the grass is springing up in all favored places, the birds are singing, and really it is like stepping into a new world.

The good Book says, “First that which is natural, and afterwards that which is spiritual,” and the natural is sure to be on hand. The changes that take place in our lives are, no doubt, as wonderful as are those in nature, and then being so closely conjoined to them that many times they run along on parallel lines.

New thoughts, new aspirations and new revelations are constantly unfolding to those who are looking toward a better order of life, in anything that may elevate the standard of humanity. No useful life can run wholly on one line. St. Paul says,—the body, soul and spirit; each

must have its special care under the laws which come from God. On this subject it does no harm to take thought.

While we say that with the spring comes the return of the little birds, we must not forget the little chattering English sparrows, that have maintained the most friendly relations all winter. Up to date, we have not seen cause to wish them out of mind or even out of sight. Their song is not as melodious as some birds, and yet it may be an improvement on the crow and possibly on that of the blue jay.

Certainly it can do no harm to stimulate the mind a little more in favor of loving-kindness toward all useful birds and beasts.

The maple sugar makers have been happy this spring, as their sweet harvest has been more abundant than what had been anticipated.

Henry C. Blinn.

### TRIBUTE to Eldress BETSEY SMITH.

By Nancy L. Rupe.

A MOTHER in ISRAEL hath flown from our midst,

A star of effulgence and grace; [wore,  
For over four score Christ's mantle she  
Thus found in the kingdom a place.

Her peerless example and trials, untold,  
Are found in the great Book of Life.  
With charity crowned she ever was found  
A pure, valliant soul in the strife.

When war did rage and darkness prevailed  
She stood as a pillar of light;  
She silenced the foe by love, at a blow,  
Who sought our fair Zion to blight.

Horrid our feelings when soldiers rusht in  
By hundreds, by fifties, by scores; [pride  
She was our safe guide, our pilot and  
We felt in her counsel secure.

We firmly united, an innocent band,  
So helpless against this great foe,  
But trusting in prayer, the angels were near  
To seal our protection, we know.

[true  
With such a brave Mother and comrades  
We faced every danger; and when [store  
The conflict was o'er, scant baskets and  
The Lord soon replenisht again.

Sad recollection! Depart from our minds,  
We're musing on themes more sublime,  
Our Mother, our friend has past from our  
sphere,  
No more shall we meet her in time.

Pray come from that mystical, fathomless  
realm

And tell us of dear kindred, there;  
Do they talk, act and move,—Is hatred  
and love

The same as in this mundane sphere?

Pleasant Hill, Ky.

HUMILITY is the prop to be placed under one, to prevent him from being borne down by the weight of Worldly Honors, into the mire of Self-glory. Blessed is he who evermore uses this prop.

W. C. McGinnis.

BE content with the station God has assigned you, and do not wish to appear greater than you are.—*Martial*.

### Deaths.

Alexander Milne, at Shakers, N. Y.  
March 1, 1897. Age 87 yrs. 8 mo.

Abram N. Kulp, at Pleasant Hill, Ky.  
March 28, 1897. Age 64 years.

He was brought to this Society by his parents, when a small child. He has for several years managed the farm and for more than two years been the business manager for the Center family. His death was the result of an accident, a fall from a horse. He never regained consciousness, but lived seven days in this condition. We are in deep sorrow at our loss.

J. W. S.

## Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for April has an article from personal observation on Herbert Spencer by J. A. Fowler. Among a long list of good things that is said of the great man is this. "Herbert Spencer has a grand head, and almost better still, he has been able to use it availably."

Phrenotypes No 10 by Prof. Drayton includes Hellen Keller, who "lost by a severe illness, all the senses but touch and was deemed therefore, fated to a life of helpless dependence," is now a college student. English Men and Women of Note, by J. A. Fowler, includes Mrs. Oliphant and Dr. Conan Doyle. The Organ of Conscience by Wm. Brown, J. P. The value of the article can only be obtained by a careful study.

Phrenographic Sketch of Eugene Lightie, by Prof. Sizer; Composing before or at the time of writing, by E. E. Beaton. "The ideas are interesting from a Phrenological point of view." Editor P. M.

Child Culture, by Prof. Sizer; of Children Precious and Promising. This as well as many of the other articles are beautifully illustrated and the whole book will be read with growing interest.

Fowler & Wells Co. 27 East 21st St. New York City, N. Y.

THE JOURNAL OF HYGIEIO-THERAPY for March has;—Hygiene in Relation to Mental and Social Influences, by T. V. Gifford, M. D.; Women in the Profession, by Ella Young M. D.; Nerve Harmony, by B. F. Pratt, M. D.; Reply to a Vaccination Lecturer; Religious Conversion; Trance Condition; The La Grippe etc., etc. Publish by Dr. T. V. Gifford & Co. Kokomo, Ind.

THE PULPIT. A magazine of sermons, for March has the Beatific Vision, by Rev. R. S. McArthur; The Attraction of Sacrifice, by Rev. A. B. Wilson; Our Spiritual Foe, by Rev. C. T. Wilson; Fighting a Good Fight, by Rev. S. S. Kauffman; The Servant of God, by the Lord Bishop of Toronto; The Stone Wall Breaking Down, by Dr. Joseph Parker; THE PULPIT deals liberally with its Readers and presents the best life work of the several denominations. The truth that is to be found in these labors of love will help to make us free. Pub. by G. Holzappel, Cleona, Pa.

WORD AND WORKS for April makes its Forecast for the month with all the assurance of a well directed mind. There will be no anxious waiting this time as the Editor says, "a regular storm period is central on the 2nd day of the month, and that April will bring an unusual amount of rain and some violent Venus storms." If there is not, on that day, a regular blizzard in our town, we shall make arrangements to enquire of the man in the Moon. April is to bring us storms of rain and

hail and thunder, but the Editor says.—"Let no one be foolishly alarmed, as though we predicted unknown calamity, but let all calmly watch and provide against nature's regular visitations."

The articles on Temperance have a leading value for the paper, and the writers are the manifested friends of humanity. In the Department of "The Word," are to be found some very pleasant and timely religious remarks that must have been written by thoughtful minds.

WORD AND WORKS Pub. Co. 2201 Locust St. St. Louis, Mo.

ART for April is a beautiful magazine for the Classroom, the Workshop and the Home. It is liberally illustrated and abounds in lessons of instruction. This number opens with the 89th page and closes with the 115th. Read what the Publisher says, "As art is for all time its enjoyment, study and practice are not the privilege of any one class, but the heritage and birthright of all and it is the object of the proprietors of ART to give a first class practical art magazine so low-priced as to be within the means of every art student and art worker. Art Pub. Co., 411 Pearl St., New York.

HUMANITY for April has a nice Table of Contents and is as it says, "Fearless in Thought." Some articles have very unique illustrations. Publish by David B. Page, Kansas City, Mo.

THE AMERICAN FABIAN is the name of an excellent paper for the education of the people for a higher order of society. Its Contributing Editors are distinguished as writers and social reformers. Upon the labors of such, Believers are largely dependent for the ripening of grain for their own garnerers. Those who would keep in touch with the thought and work of society's true leaders will subscribe for this monthly journal; price per year 50cts. Address,—The Fabian Educational Company, 973 Lexington Ave., New York City, N. Y.

Ex-President Harrison, whose articles in *The Ladies' Home Journal* are creating such widespread interest, will write about "The Social Life of the President," in the April issue of that magazine. The ex-President will tell of the dinners, receptions etc., that are given by the Chief Executive, and detail the great social demands made upon him. He gives a peep into the White House dining room and silver closet, and notes the beauty of the service used for State dinners, which was bought at second hand. It is said that he also pays heed to the oft-repeated question, "How much of his salary can a President lay aside?"

The Book of Daniel in the Light of the Higher Criticism; by I. D. Steele.

The object of the author of this little pamphlet, aided by the timely Notes of Br. H. L. Hastings, is to prove that the Prophet Daniel and the Book of Daniel are just what they purport to be. True to the man, and true to his writings. Sometimes the Higher Criticism

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## THE MANIFESTO.

makes and havoc with the prophets and apostles, and if they had it all their own way they would soon make the Bible smaller than a pocket testament. It is a good thing to see men zealously defending what they conscientiously believe to be right. One of the writers makes this remark, "Everything concerning the world's so-called sacred writings, is a proper subject for investigation. Their origin, authorship, date, claims, teachings and history, all must pass in review, and if we have been misled or mis-taken in any of these particulars, we must revise our conclusions in the light of established facts." This is kind and considerate and the skeptical mind must so accept it. Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

Some notable articles with the usual wealth of illustrations are given in the April number of FRANK LESLIE'S POPULAR MONTHLY. The most interesting paper, perhaps is that on "The Life-saving Service," in which Joanna R. Nicholls gives a graphic description of the gallant surfmen. It contains eighteen pictures of various wrecks, life-saving apparatus, with groups of surfmen, portraits, etc. The article on "The Canadian Girl and her Brother," by Cora Stuart Wheeler, which is also richly illustrated, will interest not only those in the neighboring country, but the young ladies of the U. S. Mrs. Grace Hudson, the well-known California painter, contributes a number of beautiful illustrations from her recent studies, and there is an article about her and her work in "The California Indian on Canvas," by Ninetta Eames. "Rutgers College" is well described by George Howard Cowie in the important series of papers on "American Universities and Colleges," and it is illustrated with portraits, views of the buildings and groups of students. Mercia Abbott Keith gives an entertaining account of a trip on the Mississippi from Memphis to New Orleans; Howard Paul, the clever raconteur, tells of a dinner with Artemus Ward; an old Mexican city, Chihuahua, is described by Edward Roberts; there are some good short stories, including a bicycle story; talk about plays, a young people's department, etc. Frank Leslie's Publishing House, New York.

### THE IRISH PEASANT AND HIS PIG.

[From *The Outlook*, April Magazine No.]

The rents of these little farms were from two to six pounds. Each cottager grew a little field of oats, another of potatoes, another of grass and some raised patches of cabbages or turnips. These crops were grown mostly on the thin soiled, stony hillsides. If a man took a field in the meadow below, his neighbors thought he was too well off, and accused him of an inclination to put on airs and ape the aristocracy. Besides all this it added an extra pound to the rent. Most of the people kept two or three cows, several sheep and a few hens. In some cases they owned a pony or a goat, or a flock of geese. There were also two half-grown pigs that frequented the village lanes. They were sharp-nosed, long-legged creatures, nimble of foot, and apparently capable in their wanderings of picking up their own living. When at home they lived in

their master's house which had but a single room and the pig-pen was in one corner. Aside from the pigs, the family was composed of a man and wife and three or four children. Their abode was winelovess and light came in only through the two doors and possible chinks in the walls. Mud and refuse was almost universal about the doorways, and a "middin" (manure-heap) was always handy near the house front. A skeleton horse was feeding in a waste near the quarry; some old men their working days past were running themselves on the rocks; one or two old women were sitting or leaning on the walls near the cabin door, some idle, some knitting. In the outfields the men were reaping laboriously handful by handful with their sickles and the barefoot women followed behind to bind the sheaves. The women gleaned over the ground as they worked and picked up every straw.

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